NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT,
PROPRIETOR.

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VOLUME XL.....NO. 94

AMUSEMENTS TO-MORROW.

WALLACK'S THEATRE.
Broadway.—ROMANCE OF A POOR YOUNG MAN, at 8 P. M.; closes at 10:40 P. M. Mr. Montague.

COLOSSEUM.
Broadway and Thirty-fourth street.—PARIS BY NIGHT. Two exhibitions daily, at 2 and 8 P. M.

MRS. CONWAY'S BROOKLYN THEATRE.
English Opera—BOHEMIAN GIRL, at 8 P. M.; closes at 10:45 P. M. Miss Kellogg.

WOOD'S MUSEUM.
Broadway, corner of Thirtieth street.—THE BLACK HAND, at 8 P. M.; closes at 10:45 P. M. Matinee at 2 P. M.

THEATRE COMIQUE.
No. 514 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

METROPOLITAN MUSEUM OF ART.
West Fourteenth street.—Open from 10 A. M. to 5 P. M.

BROOKLYN PARK THEATRE.
Fulton avenue.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

BRYANT'S OPERA HOUSE.
West Twenty-third street, near Sixth avenue.—NEGRO MINSTRELSY, &c., at 8 P. M.; closes at 10 P. M. Dan Bryant.

GERMANIA THEATRE.
Fourteenth street.—GIROFLE-GIROFLA, at 8 P. M.; closes at 10:45 P. M. Miss Lina Mayr.

OLYMPIC THEATRE.
No. 624 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

ROMAN HIPPODROME.
Fourth avenue and Twenty-seventh street.—VISIONS OF THE HOURS, at 2:30 P. M. and 8 P. M.

TONY PASTOR'S OPERA HOUSE.
No. 201 Bowery.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

FIFTH AVENUE THEATRE.
Twenty-eighth street and Broadway.—THE BIG BONANZA, at 8 P. M.; closes at 10:30 P. M. Mr. Fisher, Mr. Lewis, Miss Davenport, Mrs. Gilbert.

PARK THEATRE.
Broadway.—DAVY CROCKETT, at 8 P. M.; closes at 10:30 P. M. Mr. Mayo.

GRAND CENTRAL THEATRE.
No. 585 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

STEINWAY HALL.
Fourteenth street.—HUNGARIAN ORCHESTRA, at 8 P. M.

BOWERY THEATRE.
Bowery.—AROUND THE WORLD IN EIGHTY DAYS, at 8 P. M.

GRAND OPERA HOUSE.
Eighth avenue and Twenty-third street.—AHMED, at 8 P. M.

BOOTH'S THEATRE.
corner of Twenty-third street and Sixth avenue. HENRY V., at 8 P. M.; closes a 11 P. M. Mr. Rignold.

LYCEUM THEATRE.
Fourteenth street, near Sixth avenue.—LE JOLIE PARFUMEUSE, at 8 P. M. Mlle. Aimee.

SAN FRANCISCO MINSTRELS.
Broadway, corner of Twenty-ninth street.—NEGRO MINSTRELSY, at 8 P. M.; closes at 10 P. M.

TIVOLI THEATRE.
Eighth street, between Second and Third avenues.—VARIETY, at 8 P. M.; closes at 12 P. M.

QUINTUPLE SHEET.

NEW YORK, SUNDAY, APRIL 4, 1875.

From our reports this morning the probabilities are that the weather to-day will be clearing and cool.

YESTERDAY His Excellency left Elizabeth for Washington.

PEACE is promised once more from Spain. It is likely that the note will have to be renewed, as it so often has been.

GOVERNOR HARTRANFT yesterday issued his proclamation requiring the disorderly miners to disperse. The dangers of serious disturbances in the coal regions are still unremoved.

THE WARM AND MILD AIRS of the past few days have destroyed all fears of disastrous floods in the principal rivers, and to-day many a grateful heart will thank the Giver of All Good.

A SKETCH OF FATHER DE SMET, the discoverer of the Black Hills gold country, with other interesting relative information, is furnished by Mr. Thurlow Weed in our columns to-day.

RELIGIOUS EXCITEMENTS are generally transitory, but their results often endure for years. The opinion of the London *Times* of the Moody and Sankey revival must, therefore, be understood as not altogether contemptuous of its value.

THE MEXICAN BORDER.—What the Texans think of the Mexican border troubles is expressed by the appeal of the Governor to the national government for military protection. The opinions of the Mexican Minister, as given in an interview with a representative of the HERALD yesterday, will be found elsewhere.

THE VERDICT of the Coroner's Jury in the case of Elizabeth Stern is another censure of the Commissioners of Charities and Correction, and of the management of the institutions for which they are responsible. But what next? Of course, this question is not a conundrum; the answer to it is entirely too easy. Nothing will be done, as nothing ever is done, to punish the perpetrators of wrongs of which the poor alone are the victims.

THE MAXIMILIAN MONUMENT.—The monument in honor of the late ex-Emperor of the Republic of Mexico, who was shot by the subjects he claimed but could not command, was yesterday unveiled in Trieste. Kings so seldom meet with the fate of Maximilian that these memorial honors naturally deeply moved the Emperor of Austria, especially as he was assured by an address of his people that they would never treat him in the same way. Maximilian, however, will be kindly remembered. He would probably have been a good king if he had not experimented with the wrong country.

Germany and the Pope—Church and State.

It might be easy enough to determine once for all the ever recurring dispute between temporal and spiritual powers if it could be brought to the definite basis of the case in which Jesus laid down the precept "render to Cæsar the things that are Cæsar's, and to God the things that are God's;" but the essence of the difficulty in our own times is that the dispute turns on a more troublesome point. All agree upon the propriety of rendering to God and to Cæsar what is respectively theirs; but the difference that divides men bitterly is as to what is God's and what is Cæsar's. Certainly that is the point of the dispute throughout Europe—in Germany against the Pope directly; in England against "Vaticanism" as a phase of religious thought; in France, in Spain, in Italy and Austria. And even the little whiffs of the great storm that occasionally stir our more tranquil atmosphere are solely due to want of perception of the real limits of politics on the one hand and religion on the other.

In the story told by the evangelists Jesus is represented as seeing through the ruse of the Herodians, who came to entrap him into some declaration regarding the sovereign authority, into a claim of some other than a purely immaterial power. Indeed, this suggestion that he should assert an authority that might put the spiritual in collision with the temporal power is not presented with the dignity of a temptation. It stands only as the foolish device of some shallow enemies, who were readily put aside. It seems scarcely necessary to say that if the Church held to-day the attitude taken by the Saviour on that occasion it would not come into collision with the political authorities in any civilized country. But, in the meantime, that device of an enemy has not only assumed the character of a great temptation, but the head of the Church, founded by him who rejected the functions of Cæsar, succumbed to the temptation ages since, and has sat in Cæsar's place and worn his purple. It is out of this historical fact—not out of his proper ecclesiastical character—that the dispute of the Pope with Germany arises. The power which His Holiness claims to exercise in Germany at this moment, and against which the German Premier fights so desperately, is not simply the power of the Shepherd of Souls, but the power of a sovereign pontiff; a shadow only, but still a shadow of the power once legitimately exercised by a great many successive Popes, when the Pope of Rome was practically a Roman Emperor. Now, Prince Bismarck is precisely the sort of man to carry out his quarrels logically. He very evidently takes a pride in being the man to go a step further in a quarrel than he fancies any one else dare go; and he is the first to recognize in a case of this sort that if you are troubled with shadows you must apply your remedy against the substance.

At the present time the Pope assumes to nullify some regularly enacted laws of the German Empire. He instructs the bishops and priests of the Catholic Church in Germany to refuse obedience to these laws—to refuse to recognize them as laws—and to use their spiritual authority over the people in order to deprive the obnoxious enactments of the respect and obedience due to laws; and the priests and bishops have in many cases acted on the instructions with singular devotion. This, therefore, is resistance to the constituted authorities by overt acts; and its propriety or impropriety, which will be judged ultimately by its success or failure, will be judged in the meantime in different quarters upon the opinion that may be entertained as to whether the political authority has, in making the laws, gone beyond the true sphere of the law-making power, and concerned itself with points of morality and faith rather than with government. It is claimed in Rome that this is what has been done, and that for this reason the enactments are without validity as law. In short, the position of the Church party in Germany is analogous to that of the "higher law party," of which we have had some experience in our own country. Rome makes a claim now that it never made in any country where the political authority was subject to its will or in harmony with its will. It assumes the unusual attitude of a champion of religious liberty. It holds for the time, with Constant and the political philosophers, that there is a part of the life of every human creature into which government can only come as an intruder where it is without right and cannot justly exercise any control; and—here it does not agree with the philosophers—that in this sphere the Church alone is supreme.

Are the German laws that have led to this dispute such as come within the claim made by the Church? Do they invade that sphere in which only the religious authority should be supreme? They regulate how and by whom certain salaried offices of the German Empire shall be filled, and they recite the reasons for which in defined cases the salaries shall be withheld and the offices become vacant. Inasmuch as these laws relate directly to the disbursement of money raised by taxation in the German Empire they would seem to be as clearly within the exclusive competence of the German government as laws on any conceivable subject. But the persons whose salaries are thus touched by the "ecclesiastical laws" are priests and pedagogues; education and worship are the subjects involved; and the Church claims that the laws exercise an undue and improper pressure against its doctrines. No doctrines are sought to be imposed by the German authorities. Only they require that the person who officiates as priest or bishop shall be recognized by the government, and shall be ousted from his position by the government from which he draws his salary if he raises his voice against its supremacy within its own dominions. It is tolerably clear, therefore, that the real point in dispute is as to where the line is to be drawn between God and Cæsar. That which is called religion on one hand is called politics on the other. His Holiness claims supreme control over the religious instruction of certain German subjects, and then proceeds to teach them what the German government says shall not be taught, because it is not religion, but politics. But the government, which pays the salaries, says that the salaries shall not be paid, nor priest nor bishop officiate, unless each shall acknowledge the supremacy of the laws and give over all propagandism against them; and this the Church says is not political legislation, but legislation that affects morality and faith and religion by pressure imposed on the priesthood.

With the difference in this position the characteristic vigor in dispute of the German Premier gives it suddenly a fillip of variety. He inquires who gave the Pope authority to supervise German enactments and to say what laws the Parliament may make and for what laws its authority is insufficient. By what right does he pretend to have functionaries in the imperial dominions subject to his control and not to the Emperor's? By what right do certain persons within the Empire pretend to be, independently of the sovereign, the emissaries and representatives of a putative foreign potentate? "And if you claim that more obedience is due to God than to man, I admit it; but how does that mean that more obedience is due to a man in Rome than to a man in Berlin?" In this last sentence, recently uttered by the Prince in the German Parliament, is the whole tone of the dispute on his side. The man in Rome is not only in no sense a divine authority, as he views the case, but he is no longer such an authority as he was practically in the days of the Holy Roman Empire. It was as a sovereign pontiff that the Pope reviewed the acts of governments in Christian countries generally; but now that the sceptre of material sovereignty has passed from him, now that he is subject to the laws of a secular kingdom, though he may himself refuse to see the change in his position, others must recognize the change in his attributes.

In all this the Prince seems to us far more logical than the Pope; and we believe that the better future of the Church is nearer to his than to the other side of the dispute, for his argument tends directly to the separation of Church and State, in so far as it combats the claim of the Church to that which is not within its province properly, but belongs to the political power. From the American standpoint it is judged that religion and politics are so totally different that there is scarcely any conceivable relation between them; that the government of States and the care of souls are functions not to be joined or associated in any satisfactory way. And the tendency of progress throughout the world seems to be in our direction on this point. Churches cannot be really independent of the secular authority if they are not self-supporting, and this they cannot be without absolute separation of Church and State.

The Paris Salon.

We publish in another column an interesting account of the principal works intended for the Paris *Salon*. By anticipation our readers get a peep into the world of art which centres in Paris. The inevitable jealousies and suspicions are seen to be as active among the artists as when Buonarotti chafed at the popularity of Rafael. The younger men feel that they are unfairly and ungenerously treated by those whose great reputations give them a practical control of the great mart where every artist in France hopes to show his wares. There would seem to be some injustice in the amount of space taken up by Academicians and other privileged artists, and it certainly could do no harm to modify the rule which allows artists *hors concours* to occupy two-thirds of the walls of the *Salon*, irrespective of the quality of the works. In Paris art is an important industry, and its value can be estimated by the vast quantities of pictures sent to this country. With true wisdom French governments have ever carefully developed the artistic talent of their people, and the result has been as profitable to French commerce as flattering to the national pride. In no other nation is the *technique* of painting so well understood, and as a result the French school stands far ahead of all competitors. The modern artist must journey to Paris if he would learn the true use of his materials, and this is so generally recognized that art students from all points of the compass congregate at this Mecca of Art. Our American school of the future must be influenced by the French school, for under its inspiration the best and truest work yet achieved by American artists has been produced—Wiley, Bridgman, Thom, Healy—whose works have a solid merit not found in the canvases of better advertised American artists, are representatives of the new native school. In the next generation reputation will have to be based on more solid foundations than may be derived from mere prettiness or a tinge of sentimentality. Every day sees art becoming more emancipated, and the influence of the press will soon render the individual artist independent of academies and professional or social cliques. Whenever injustice is done to a deserving artist the press in this country is always ready to secure for him a fair hearing, and we hope the example we to-day set the Parisian press of not waiting for the awards or decisions of academies or hanging committees may lead them to advance one more step in the direction of independent criticism.

Echoes of the Religious Press.

The education question continues to attract the attention of the religious press. The *Observer* comes to it this week, declaring that the State is under obligation to provide only such education as is necessary for its welfare, and that it ought not to teach foreign languages in its schools; that experiments in the use of German in some of our lower grade schools have shown that it tends to make poor English scholars. And as Americans we need a common language to cement us more closely and to keep us united as a nation. The *Tablet* also gives an elaborate review of the rise and progress of our common school system, and makes the point that while denominationalism was to be kept out of the schools they were permeated with Protestantism, which is essentially anti-Catholic, and therefore these schools are a standing injustice toward Catholics so long as they remain in any sense Protestant.* It also reviews the rise and progress of Catholic parochial schools, and illustrates their success here and elsewhere. The *Christian Advocate*, by a metaphysical process, connects the appointment of an American Cardinal with our public school system as part of a concerted assault on the latter by the Church of Rome. And it expresses its belief that as New York is politically only a precinct of the Vatican the demands of the Catholic Church here will be complied with unless the Protestant population arise in their might and resist the encroachments of the former. The *Freeman's Journal* endorses substantially Father Walker's views on the school question and adds that the prohibition of sending children to godless schools is not merely positive but is founded on the perception of moral evils, threatened or certain. The *Methodist* discourses on the money value of education, and without giving any figures to show its value it draws the inference that scholarship is not cheap, that it is a precious ware, and, like other wares, the better article brings the better price; and it argues that any kind of intellectual culture is better than the devices and attempts to dispense with learning. The Baltimore *Catholic Mirror* reasons against the gross mistake of the age that purely intellectual education makes men better—the intellect is not the whole man. "Knowledge without morals," it adds, "is a devastating fire; wealth without morality is an incentive to corruption; power without morals takes the form of tyranny. Knowledge, wealth, power, without the saving influence of morality, are a triple origin of calamities." The sum of the whole matter, then, is that religious education should always be given in sufficient doses to control the merely intellectual. The *Christian Union* unites in sentiment and belief with the majority of ministers in Rochester who have been interviewed on the school question in declaring that the use of the Bible in the public schools should be prohibited; that we must either have non-sectarian schools, or none at all, after the American idea. The *Evangelist* shows the inconsistency of Catholics denouncing the public schools as godless and then turning round and asking to have their own sectarian schools incorporated with them. "We do not," it says, "ask the public to support Presbyterian schools; why should we be asked to pay for Roman Catholic schools?"

How the Mayor Can Be of Service Despite the Governor.

It seems now to be certain that the people of New York will have to wait a little longer before they receive from the Legislature those substantial reforms needed for the progress, prosperity and good government of the city. The political change resulting from the last general election was accepted as promising a better condition of affairs than had prevailed in our local administration for the preceding two years, but all hope of such an improvement as was then anticipated is now at an end. The fact that the revolution could not reach the State Senate, which remains politically antagonistic to the Assembly and to the State and city governments, may be pleaded as an excuse for a continuance of some of the evils fastened upon us by the reform hucksters of 1873. We had, perhaps, no right to expect that body to aid in honest legislation for the city of New York, even if we had secured an Assembly capable of initiating sound and desirable measures. But the opposition of one branch of the Legislature is not a valid excuse for all the disappointment the citizens of New York have had to bear. Under the charter as it now is we might have had a strong, efficient and harmonious municipal government but for the unfortunate differences that arose at the outset of their administrations between Governor Tilden and Mayor Wickham. If the Governor had adhered to the democratic principle of home rule, as applied to the city of New York, and had made up his mind to study the interests of the metropolis rather than the interests of Comptroller Green, we might have had to-day municipal departments working in harmony and with vigor and liberality for the improvement of the city. With confidence renewed, business revived and the public finances on a sound basis we might have hoped for some practical movement toward the accomplishment of rapid transit and those other great works for which the city is languishing.

But if we must abandon all expectation of these solid reforms for the present, there is no good reason why we should not insist upon relief from the many petty annoyances and abuses to which we have been too long compelled to submit. If Mayor Wickham finds his hands tied by the singular action of the Governor, so far as the removal of Mayor Havemeyer's office-holders are concerned, he can at least enforce the laws and protect the people in their rights. The shameful neglect of the streets by the Street Cleaning Bureau is dangerous to the public health, as well as a source of discomfort to the citizens. A bill now before the Legislature proposes to take the business of street cleaning from the Police Board and give it to a separate department or commission. This measure may be a desirable one, or it may not, according as the bill is wisely or unwisely framed. If it is a job simply seeking to give power over contracts and work to the Board of Aldermen and other politicians it will be no improvement on the present system. At the same time a change is so desirable that any law which promises an honest performance of the work would be hailed with general satisfaction. Popular sentiment favors the transfer of the business from the Police Board, but the police should, nevertheless, be charged with the duty of compelling observance of such ordinances as may be passed and of reporting all violations of law and all existing nuisances. In this direction much good may be accomplished by an active, efficient Mayor. He can compel the street cleaning authorities, whoever they may be, to keep the crosswalks, at least, in decent condition, and his authority ought to be sufficient to insure the repair of holes at street crossings, which in slushy weather become ponds of filth knee deep.

There are other petty abuses to which the Mayor's active interference might put a stop. An ordinance fixes the rates of fare to be charged by licensed hacks and cabs. The law is almost a dead letter, but a few striking examples might teach the owners of such vehicles a useful lesson. The horse car companies are not famous for their attention to the safety and comfort of their passengers, and a sharp notice from the Mayor might have a salutary effect in this direction. There are ordinances and regulations in regard to the erection of new buildings and the removal or repair of old ones which are intended to protect the rights of the public in the streets of the city. Yet we frequently see work suspended on buildings for weeks and months, and the obstructions are allowed to remain, to the annoyance and damage of the neighbors, until the owners get ready to resume. Some person desires to move a wooden dwelling in the upper part of the city. He destroys the sidewalk, makes a half mile or so of bog for foot passengers to wade through in wet weather and takes his own time about repairing the damage, if he ever repairs it at all. In all these and many other petty annoyances the active interference of the Mayor would be useful and effective; for if he cannot remove incompetent and unfaithful heads of departments because the Governor stands in his way he certainly can compel a proper observance of the laws and ordinances of the city and can force public officers to the active performance of their duties.

The Influence of Orthography Upon Crime.

The importance of education as a means of preventing crime is universally admitted, and for that reason the present popularity of spelling bees is likely to have a marked effect on criminal statistics. The grounds of this opinion are not difficult to find. The reason so many persons write badly is that they cannot spell. He who cannot spell correctly dare not write plainly, but must use an affected carelessness to hide a real ignorance. This is why the majority of people always write Mississippi with a capital M and a tail of little essesses and iseses, like a comet; why nobody writes Cincinnati or Massachusetts or Tennessee as plainly as we print them, and why no one can tell in manuscript whether Mediterranean is written with one or two ts. The ignorant speller is wrecked upon the multitudinous sees, and bad writing is used to make the green one seem well read. Thus bad spelling leads directly to chirographical delitescence, one of the worst offences known to the moral code. Hypocrisy is thus made an element of penmanship; but the evil does not stop here. It passes from the writer to the reader of the scrawl. Bad writing is productive of cursing, and who can tell how much Horace Greeley, Rufus Choate and Colonel Forney, public men with extensive correspondence, have done to make swearing a national vice? Every letter these great statesmen wrote went forth as a missionary to promote profanity. Colonel Forney, on the occasion of one of Mr. Choate's great speeches, wrote him a complimentary letter, in which he said, in his poetical way, "You sum an heathen heaven in yourself, and top high crowned Olympus." Mr. Choate read the sentence thus:—"You seem an heathen in heaven, you wretch, at top a fly blown bumpus," and in a fit of anger wrote a most abusive reply, which Colonel Forney still keeps in his album as a cordial invitation to dinner. Now, is it not an inevitable conclusion that all of these great statesmen purposely wrote a bad hand because they were a little shaky in their spelling? We attribute to the enormous amount of their literary labors and correspondence the notorious prevalence of blasphemy among compositors, the moral ruin of many a proof-reader and the habitual cursing of which Americans are accused.

If the bad results of bad spelling ended in the hypocrisy of bad writing and swearing we should be rejoiced; but, alas! it does not. Cursing always leads to anger, and many a fierce quarrel has been provoked by abusive language. An oath is generally answered by a blow, and thus assault and battery becomes the next step in crime. You receive a letter which you cannot read, written by a man who cannot spell. Your passions are aroused, and to give vent to your anger you swear at your unoffending wife. That high-spirited woman responds with the shovel, and you rejoin with the tongs. The next thing is that you are hung. After that it is unnecessary to continue the story. Thus does one vice create another. It is a subject for mathematical demonstration—*e. g.*, as tobacco smoking is to rum drinking so is bad spelling to bad writing; as intoxication is to burglary so is bad penmanship to profanity; as burglary is to arson so is profanity to strife; as arson is to cruelty to animals so is strife to bloodshed; and, finally, as cruelty to animals is to Bergh so is bloodshed to murder.

The philosophical mind thus tracing the causes of crime from their effects, feels a profound relief in the efforts now being made to purify the fountain-head of society. The spelling match at the Cooper Institute last night is a part of the great reform which will be one of the glories of our time. The schoolboys and proof-readers who spelled the longest words so well will be good members of society. "Let me spell the words of a people," said Montesquieu—or was it De Tocqueville—"and I care not who pays their taxes." These golden words from one who is acknowledged to be the profoundest of modern thinkers should be cherished by all, and particularly by those who harden themselves in crime by the daily murder of the English language. Brothers, we have had enough of war and strife, now let us resolve to have a long spell of peace.

The Cardinal's Coach.

It was for a long time, and it may be yet, the custom in Rome that a Cardinal should not appear in the streets on foot. This was not a rule of the Church, but it was an edict of society. It also became a custom that the Pope should present a newly made Cardinal with a carriage, suitable in style and equipments to the dignity of his great office. In this way carriages came to be considered ecclesiastical insignia, something like the hat, the red stockings and the robes; and, though coaches were often seen without cardinals, a cardinal without a coach was as impossible as a king without a throne.

It is fitting, therefore, that now, when America is complimented with a Cardinal of her own, he should have a carriage worthy of himself and of the country. Archbishop McCloskey, as he still retains that title, personally, we have no doubt, would be contented to ride in almost any respectable conveyance. He would be satisfied with a gig, a Broadway 'bus, or a street car (no, he could not be satisfied with that); but this could not be permitted. The expense was not to be thought of, and it was resolved to have him in a coach. In a coach, therefore, the new American Cardinal will make his appearance in the metropolis. The description we give elsewhere of this magnificent vehicle is almost as fine as the chariot itself, and we assure our readers in Europe and other distant quarters of the earth that if they could harness horses to this vivid description none but a carriage maker could tell that it was not a real coach.

And for Achilles' self, there stood his spear.

Every one may thus be sure that the American Cardinalate will be honored with the observance of all due ceremonies, and we think we may safely say that if envy ever could enter the bosom of a Cardinal, which it could not, that Cardinal Manning, when he reads about this grand and wonderful coach, would, for the first time in his life, break the commandment which forbids one Cardinal to covet the coaches of another.

Pulpit Topics To-Day.

Among the topics announced for discussion by our city pastors to-day is the prolific one—"Intemperance," which Mr. Terry will present with his accustomed vigor and clearness. Missionary work in India will be described by an eye-witness and missionary of the Reformed Church, Rev. Dr. Chamberlain. Easter has not so far passed that Mr. Andrews' exposé of how the Church makes void the resurrection should not be of interest to the public, and as a result of that event Mr. Pullman will explain how we may be changed into the same image, from glory unto glory, even as by the Spirit of the Lord; and belief in this and its antecedent facts is, as he will also show, a cure for unrest of soul. Other topics there are which refer more or less definitely to the sufferings, death and resurrection of the Lord Jesus Christ. Among them is one by Dr. Hawthorne, on the "Man of Sorrows," and another by Pastor Pendleton, on the "Potency of the Cross," faith in which cures doubt and overcomes the world, as Dr. Thompson will show. The need of the hour, Mr. Kennard believes, is action, and he will enforce that belief by appropriate arguments and considerations to-day. The religious use of the imagination will be illustrated by Mr. Sweetser, and Dr. Wakeley will explain the spiritual building, the Church, and call his people to prepare for the second coming of Christ. Diverse theories are entertained concerning that which constitutes man's life and happiness, and it will be Dr. Deems' privilege to-day to show in what a man's life consists and the necessity for removing difficulties out of the way of those who are dead in trespasses and sins, that they may be called forth, as was Lazarus, into a new life. Dr. Ewer will review and illustrate the worship of the Protestant Episcopal Church in its internal structure and its external aspect—topics which are just now receiving a good deal of attention from others besides Episcopalians. Dr. Porteous will present to his congregation the comforts of religion, and will show the preponderance of goodness over evil in the world. And this evening Mr. Varley will continue his Gospel illustrations in the Rink, and every evening in the week, also, in Cooper Institute, he will address workingmen, to which class very largely he ministers in London.

PERSONAL INTELLIGENCE.

John Mitchel died in the house in which he was born.

There's an end to gypsies in France. They say they are Prussian spies.

Assemblyman Warner Miller, of Herkimer, N. Y., is staying at the Gilsey House.

Paymaster Arthur Burtis, United States Navy, is quartered at the Hoffman House.

M. Bartholdi, French Minister at Washington, has apartments at the Brevoort House.

At the sale of Guizot's library a complete file of the *Journal des Débats* from 1789 to 1873 went for $400.

Judge Alexander S. Johnson, of Utica, late of the Court of Appeals, is residing at the Fifth Avenue Hotel.

Professor M. B. Anderson, President of the Rochester University, is sojourning at the Everett House.

A fellow who was drunk for a week after his wife died told the judge he "never could bear prosperity."

Miss Antoinette Sterling was married on Sunday last, in London, to a Mr. McKinley, an American gentleman.

The learned German historian Von Ranke, has written a history of England in the seventeenth century, in six volumes.

Miss Sallie Frelinghuysen, youngest daughter of the New Jersey Senator, will be married next fall to a son of Hon. Bancroft Davis.

One of the new volumes of the International Scientific series will be "Money and the Mechanism of Exchange," by Professor Stanley Jevons.

The new literary magazine published at Washington, styled *The National*, has the misfortune to die with the issue of its first number. It had no material basis and precious little intellectual.

The industrious Paul Lacroix has published a complete bibliography of the works of Restif de la Bretonne, a voluminous writer of what are called "Facetiæ," who flourished from 1760 to 1805.

It is claimed in England that the title of cardinal is not necessarily ecclesiastic and that it comes within the category of foreign orders of nobility that cannot be legally held without the direct consent of the Queen.

Musical copyrights are worth something in England. At a recent sale the "Prince Imperial Galop" brought the enormous price of £990, besides which every copy of the music printed is subject to a royalty of one penny.

Englishmen are becoming modest. One of the arguments urged in the House of Lords against patent laws was that Switzerland and Holland did without them. Imagine an English lord who compares his country to Holland or Switzerland.

The London *Academy* says that Mr. Bancroft's "History of the United States," though it will not place him in the front rank of historians, even among those of his own country, will remain a standard one, by its fulness and workmanlike character.

Alpine literature is getting unmanageably voluminous, yet here comes Miss Plunket, calling herself the Honorable Frederica Plunket, with a book, "Here and There Among the Alps," the only peculiarity of which is that it was written by a woman.

Again has the ghost of international copyright risen in the British House of Commons. Mr. Edward Jenkins, M. P., declared that no class of Her Majesty's subjects suffered at this moment such wrong as authors. Mr. Edward Jenkins ought to know, being an author himself.

Some one has written Colonel Forney, at Nice, asking if the vile stories about his pocketing that $25,000 have any foundation in fact, and the Colonel in a very gentlemanly manner replies that "the very air is heavy with the fragrance of mimosa and orange blossoms."—*Chicago Journal*.

London has another new industry. A man advertises himself as "knocker-up and window-tickler, from three to seven." He wakes heavy sleepers who wish to get up early. Window tickling is waking without ringing the bells by means of a long pole, with which he taps on the window pane.

Mr. Thomas Moran's picture, "The Mountain of the Holy Cross," has just been completed. The picture takes its name from a cross-shaped crevasse near the top of the mountain which is filled with snow the year round. Mr. Moran has given the marvellous effect of this strange freak of nature without making it too prominent. The composition of this picture is wonderful, and the subject is more interesting than either of his other big paintings. The "Mountain of the Holy Cross" will be on exhibition at Schaus' gallery on the 5th inst., and will remain there for a fortnight.